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Our Father's Hand

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Cover—Grindelwald, Switzerland, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from July 1 to July 31

I am the illumined child of God and I follow His will and His way.

God works in me to will and to do His good, and I am in all ways prospered.

God's will for me is more abundant life. Through His power in me I am healed.

UNITY

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Unity

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Intellectual Silence and Spiritual Silence

from the writings of

CHARLES FILLMORE

IT IS MAN'S concept of God that makes prayer intellectual or spiritual. There is a vast difference between mere intellectual silence and that constructive silence which always gives the victory within the soul. The intellectual silence, which is limited in its power, is the silence where one's whole attention is fixed on the intellect.

Herbert Spencer once said that he would gladly turn his life over to anyone who would live it for him and relieve him of its burdens. This no doubt can be said of hundreds of other weary ones. It reveals, however, the fact that man lacks the true vision of life and is not living it as God intended. Man should lift his eyes "unto the hills." He should dwell much on the truths taught by Jesus and make them a part of his very nature.

Jesus ushered into the race consciousness a thought atmosphere that we contact in the silence by just affirming in spirit and in truth the name *Jesus Christ.* There is true magic in this name.

When He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," He was mentally freeing man from his many trials and tribulations, and leading him into the broad highway of spiritual freedom and joy and abundance. To accept Jesus as Saviour means to take His way of thinking and acting and make it ours.

There is a popular teaching that just accepting Jesus as one's Saviour will set into operation a spiritual magic that will save us from all past and future sins. The word *magic* implies accomplishing something with the assistance of the supernatural. We find that in deed and in truth there is magic in adopting the way of life that Jesus taught. But this is not mysterious to those who study the transforming power of thoughts and words. It is all contained in the formula stated by Paul, "Be ye transformed by the renewing of your mind." Instead of doubting, distrusting, and hating man, which is the fruit of the intellect, Jesus taught us to love man with all our mind, soul, and strength. Instead of fighting life and struggling to compete with millions of others in the same foolish war, as the intellectual man does, Jesus taught man to co-operate. Instead of wasting energy in tearing down, Jesus taught man to conserve his energy in building up. Jesus does not load on man's back all the burdens of humanity; in fact, He shows humanity how to love life, how to love the Author of life, and how to love

life's activities. In this state of consciousness man automatically drops the burdens of the intellect and enters into the freedom of real living. In the past the intellect has thought its power supreme. But while it is a wonderful faculty, it is in truth the tool of Spirit, and as such it needs discipline if it is to be able to perform its perfect work.

The intellect is always busy, jumping from one thing to another, much of the time dwelling on the daily routine of the workaday world or on conditions in the world at large. The first step in scientific silence is simply to still these outer intellectual thoughts so that the consciousness may become subservient to the Spirit within.

In I Peter 2:2 we read, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." Those who are seeking and receiving spiritual understanding are born anew every day, and every day the milk of the spiritual word continues to feed and nourish their minds.

Moses was commanded by Jehovah to make all things after the pattern shown him on the mount. In the heavens of the mind, the spiritual center in the crown of the head, the Lord keeps ever before man life's perfect pattern. But man must have the spiritual ability to discern this pattern if he is to fulfill the requirements of scientific prayer.

By quieting the mental man, by passing through the discipline of intellectual silence, man arrives at the very threshold of God's workshop, the threshold of Being. As he passes into the inner chamber

he finds he is entering the holy of holies, where noiselessly, silently a mighty work is always going on but where there is "neither hammer nor axe nor any tool of iron heard." God works in the stillness. As man comes into the presence of God with his prayer in the form of an affirmation of Truth, holding the prayer steadily in mind and consciously unifying his mind with the Mind of God, he is aware only of the soundlessness of God's word as it weaves itself in and out through the whole soul and body consciousness, illumining, redeeming, and restoring him according to his faith and trust according to his strength and power to receive. This is quite different from mere intellectual silence that does not know the way of spiritual unfoldment. In this spiritual silence man's realization is established in his heart and he has the assurance that his prayer is answered and that the law of demonstration brings forth the fruit.

The realization is not only written in the soul but in the intellect, whose seat of action is in the front forehead. The intellect always perceives what has taken place within and has power to retain its perception and to express itself accordingly. Thus the intellect serves Spirit, and as it unfolds it becomes more and more like Spirit, and it becomes in deed and in truth the instrument of God.

Carlyle must have had an intellectual understanding as well as a spiritual understanding of divine law when he wrote, referring to the kingdom within: "Art not thou the living government of God? O Heaven, is it not in very deed He the that ever speaks through thee—that lives and love

n thee—that lives and loves in me?"

Constructive thought force is a great and mighty power, but when it is realized in the silence it becomes the one and only power in all the earth. The understanding of this made Jesus an adept in the domain of scientific prayer.

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." Jesus was born down among the animals in the manger at Bethlehem. There is a truth symbolized in this; for not only the intellect in man is to be redeemed through prayer but also the body; even every animal propensity must be redeemed and lifted up through Christ. "In the name of Jesus every knee should bow . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In Thy Keeping

Miriam R. Anderson

Creator of everlasting beauty,
God of earth and sea and air;
Who are all that men ever can hope for,
And their refuge from pain and despair.

Give us vision to glimpse in the shadows,
Thy eternal high star gleaming bright;
Give us wisdom to leave in Thy keeping,
Each new day that unfolds to our sight.

"Fishers of Men"

LILLIAN WRIGHT MITCHELL

ONE OF THE MOST pre-eminent invitations ever extended to man is found in Jesus' words "Follow me, and I will make you fishers of men." I am sure that He gave it with great assurance, because He knew that any man who accepts becomes a mender of souls, a strengthener of spirits; this to his own greater good.

The wealth of promise contained in all that Jesus said was little understood by the common people. Even His apostles queried among themselves as to His meanings, and we today often miss their subtle message. "Follow me" still is an invitation of distinction, in whose depth lies the abiding peace and inner tranquillity attainable only in service to others. He who serves mankind follows Jesus.

There are times when most of us rebel against the day-by-day sameness of our existence. We cry out against a fate that seemingly tells us that we must struggle and strive for position in human society and eventually we become bored with the whole thing. "If the salt of life have lost its savour, wherewith shall it be salted?"

We are prone to ask ourselves the rather pithless question as to why we are here if it is only to lead uninteresting lives in uninteresting occupations. Actually, the transcendental invitation, "Follow me," has been hovering over us since time began, waiting to be accepted, that it might, through its in-

nanent Being, reveal to us the ways to richer, fuller ives.

If in "the winter of our discontent" we seem edged in by impossible situations, the blame must e placed squarely upon our own shoulders. It is e who made the design and created the maze in hich we wander without purpose. Our rebellion hows that we are believing our world to be "out here," while it actually lies within ourselves. In- ardly we sense that to get out of the rut some ac- vity is expected of us, and to this we are not yet eady to subscribe.

Never did Jesus imply that this plane is our only eld of conquest. He made it clear that there are igher dimensions when He said, "My kingdom is ot of this world." In other words, there are realms igher than the five senses can cognize and which e, even in our spiritual endeavors, have not yet ex- lored. His "Follow me" is the arrow that points the course to take.

If we persist in living only in a three-dimen- onal world, we shall experience only things of nse. Things of spirit must be interpreted spiritually order to yield their counterpart. In a three-di- ensional world we are so busy trying to "get" for e false self that the real self starves for want of ourishment. The real self is the living water, but must be drawn and permitted to express its im- anent being in your life and mine. To live in the gher dimensions we shall be forced to keep pace ith our expanding spiritual consciousness in order fit into the new conceptions and new conditions at will come with our exploration of the higher

realms. "Follow me," says our real self. How can we say no to the Christ in us?

There were times when even the apostles made the mistake of relying on their physical senses and on the physical Jesus. He found it necessary to say "If I go not away, the Comforter will not come unto you." The Comforter could not come otherwise. He was forcing them to look away from the physical and explore the dimensions of spirit. While their mettle and their ardor had been proved to Him, they were loath to have their dependence on Him cut off. Their reliance on Spirit hinged on His departure.

As children, we all have played the game of follow-the-leader. We were expected to do everything the leader did, and we believed we could. We never questioned the possibility or impossibility of overcoming any obstacle. We just knew we could, and that was that. This simple example is the key to becoming fishers of men, but, living in a three-dimensional world as we do, we find the submergence of the little self to be the most difficult obstacle of all. "Follow me," says our leader.

Is it not stupendous what He expects us to do? Housewives, office workers, salespeople, truck drivers: all of us are expected to be menders of souls, strengtheners of spirits! Preposterous? Oh, no! Our potentialities are greater than we are willing to concede. All of us are capable of contributing more toward a better world than we are doing.

"Follow me," He invites. He said in effect, "Never mind the setbacks, the obstacles, the world wearing. I met all these things, too; but my mission has not failed if you follow me. Only by relinquishing

false self may we sense His quiet spirit wafting its "Follow me" across our individual Galilee. One step forward, and we are victors. One soul mended, one spirit strengthened, and we triumph.

We owe those who travel by our side a measure of the love He dispensed so freely, a love that refused to accept barriers of race or creed, a love that unhesitatingly gave all of itself that a man might live, a love that determinedly forged ahead to make a path that the lame and the blind might walk unhindered and unbound.

Three things await our acceptance: the divine urge, the eternal challenge, and the invitation to follow and serve. If we accept one we accept all. They are three in one. The divine urge is ever commanding us to reach, expand, explore. The challenge is ever pressing against our mental door, and its opening hinges on our push and our drive. The invitation, in its splendored simplicity, asks that we walk in His footsteps as we follow His way of life.

We are spiritual beings, and our capacity to develop is boundless. We must take time to appraise our thoughts concerning what we call "living the Truth." Our sharing must be a day-by-day giving that has its embodiment in Truth. "Follow me" is but the prelude to finding good in everything and sharing it with our fellow travelers.

Never let it be said that there is nothing we can add to the world's peace of mind. Never let us say that our lot is a lonely one. We can share our loneliness with another equally lonely, and in the sharing it will be lost to both. We can offer ourselves to be the feet of one who cannot walk, the eyes of

one who lives in the dark, the hands for one too helpless to do for himself. Sometime we shall know that our greatest growth comes from loving our neighbor as ourself.

So much is offered to us, and we reject so much. We are offered an ocean of good, and our receptacles are like thimbles. We gather crumbs when it is the Father's good pleasure that we enjoy a banquet. We are urged to look up to His mountains, and we cannot see them for concentrating on the valleys. When we live contrary to principle, our littleness is exposed and our perspective is out of balance.

Come then, walk with me. Let us cast our nets among the deep impressions of life. Let us gather our quota of souls to mend, which we might term our catch, and present them to the Master in a creel of love. From the depths of our own soul hunger, let Him hear our acceptance of His royal invitation. Let us be the strengtheners of spirits that may have faltered, not only in being kind and considerate, but in going a little out of our way to do so.

Only as we fish with nets of selfless love may we hope for a catch becoming those whom He might call His fishers of men. Again and again comes the supreme invitation, "Follow me" and serve; "Follow me" to victory. Not forever shall we be able to turn a deaf ear to its persistent, pulsing call. Eventually, the call to serve must one day be heard.

Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.
—EPHESIANS

Make Ready!

FRANCES PAGE BROCK

Make ye ready the way of the Lord,
Make his paths straight.

THIS COMMAND to turn to God and to prepare ourselves for the coming of the Lord is directed, not to people of a past age, but to each one of us today. We are to prepare for the coming of the Christ consciousness; "and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Christ dwells within man as his guide, his comforter, and his ample supplier of every good thing. But He cannot be our guide and nearest, dearest friend until we "make ready" for His coming. We do this by turning to God and seeking to know Him and to love Him sincerely and completely. When we turn lovingly to God, we see that He has always loved us and has been waiting to bestow His abundant good on us. Our consciousness enlarges with new light, receptivity to God, and spiritual understanding. As we grow in spiritual light, we let go of our little self, our petty annoyances, criticisms, and jealousies.

When we truly make ready for the Lord, the law of good, we do not need to pile up money and material possessions for a future time in which we shall need to rely on our savings or money hidden in a mattress or in an old teapot. No, we need only to enlarge our consciousness of omnipresent good. A

strong affirmation that God is always present as our life, our substance, and our light helps us to accept the Lord. We affirm, *I have life, new and eternal, streaming in and through every part of my being.* Our word of faith quickens the God-life in our being, and it renews and heals us. We declare our oneness with God and our oneness with every quality that we desire to express. Is not this greater riches? This is the real substance of good that does not need to be stored just in case the flow may cease.

In these times, as man experiments and sends sleek precision instruments rocketing into outer space, there is talk about preparing for a future age of marvels of all sorts. There is talk of living in outer space, of living on other planets. Again, let us make ready for the Lord, our law of good, by turning to the one Presence and Power, and acknowledging that God is everywhere in outer space, on the earth, and within our very being. Wherever man goes, he goes in God, "for in him we live, and move, and have our being." The presence of God within man gives him the understanding and means to work out the problems that confront him, and through his God-given abilities he has developed intricate equipment needed as he progresses in his growth toward a more highly civilized and orderly way of life.

When we turn to God and acknowledge our oneness with Him, we have what we need today. All that we need of ability, of wisdom, and peace is already ours by divine right. Our todays, the best we have from God, can make our tomorrows better, happier, and safer. We cannot reach tomorrow be-

fore we have experienced this day. Let us make ready for the Lord by prayerfully realizing that today is God's day, and that our activities are governed by Divine Mind.

When we make ready for the Lord, we awaken to the beauty and wonderful possibilities of the world around us. A moment spent in listening to the song of a bird or the wind playing through the branches of a tree brings real joy when we are quickened into the realization that all is God and all is good. A house plant, nursed into full, green, abundant foliage, can be a blessing. A brisk walk in the sunlight or a quiet evening spent with a friend brings new understanding and a feeling of well-being, because it is God who is our energy and vigor and our love and comradeship expressed. We make ready when we are willing to let the Spirit of Christ within us flow freely in and through us as our life, love, joy, and peace. We become receptive to His infilling, and we spontaneously give thanks that we have made the way easy and sure for Him to express through us.

We prepare ourselves for the Lord in our daily affairs by beginning each day with love, by loving our life, loving ourselves, and loving everything that enters our experience. Frances Havergal, who wrote the beautiful hymn, "Take My Life and Let It Be," felt that for her writing was praying. She loved to write, and in her love she was able to write what I consider one of the most beautiful hymns that we sing.

A housewife who finds something to love about her housekeeping is a happy and orderly woman.

Her love is God within her expressing through her, and she is free from the feeling of drudgery or laziness. However grand or humble her home is, it is beautiful.

The man who loves his work is a happy and successful man. He is so busy doing a good job that he has no time to be grouchy or poor. He has prepared a way for the law of good to bless him and his work.

To prepare a way for the Lord is to prepare for overflowing spiritual blessings, and to loose our fears and our limited concepts. We make His paths straight by holding to the Truth of our being that we are God's children and that He governs and guides our thoughts, words, and actions. We are sincere and honest and peaceful, because the Christ of our being is ever within us, renewing, rebuilding and regenerating our mind and heart. Our way is the path of good, and we know that we are free and perfect, for we have made ready for the quickening of the Spirit of God.

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

"Because Ye Are Sons"

NENA L. HART

And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

MANY THINGS must go into the making of a son of God, but there is one thing we cannot do without. We can gather much knowledge of Truth and become practiced in exchanging opinions with others, but if we lack this one thing, our progress is erratic and our manifestations of good are unpredictable. In fact, this one thing may be so important that we can brush aside all other considerations and work for it alone, for it sparks every spiritual effort. From it all potentialities and abilities take fire and are energized into vital action. When we have this particular quality, dull days go unnoticed and obstacles are disposed of easily. When we lack it, inertia drags at our heels; there is no laughter in our heart; common problems overwhelm us.

What is this seemingly small, yet all important quality? For want of a better name, it may be called spiritual self-confidence. It is a kind of unquestioning faith in oneself, a steadfast courage. It is an intrepid confidence that stands fast in the face of depressing and even fearful circumstances. It is an implicit conviction that knows that regardless of any situation, we have something in us that will carry

us through victoriously, with even more good than we had before.

Every person longs for fulfillment of one kind or another. There are so many needs for which the human heart seeks satisfaction. Perhaps one of the greatest we can ever know is the need for self-confidence, for faith in ourselves. To have a true evaluation of our worth to God and to the world about us, to have faith in our ability to overcome, is truly a satisfying thing. We all want freedom. It is not wrong to desire this, for we were meant to be free. We were meant to be our confident best, sure of cherished goals. We were meant to live peacefully and rewardingly with others, even while holding to our opinions. We were meant to know how to deal capably with the circumstances of life, especially the unexpected ones, in an adequate and satisfying way. We know intuitively that life has something to give us and we have something special to give back. We are important in God's over-all plan.

On what is spiritual self-confidence to be based? Surely, it can be based on nothing less than a quickened awareness of ourselves as sons of God and heirs to all the Father has. "Sons of God and heirs to all the Father has" is a beautiful statement, and we can read and hear it many times. But until we believe it for ourselves personally and try to practice it specifically, this Truth will never come alive for us. As you say earnestly to yourself, "I am a son of God and heir to all the Father has," listen and dare to believe. Believe with a belief that goes beyond intellectual agreement into a sure, heartfelt acknowledgment of God as your loving Father. Know that

He does not judge by human weakness but by sincere effort to come ever closer to Him and to practice His goodness and perfection.

Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." To make a gift our own, we must claim it and use it. Have we claimed and used this gift that God has so freely offered? To have faith in ourselves as heirs of the kingdom does not mean that we must accomplish greatly or make outstanding demonstrations. It means simply that we start to apply this splendid Truth in a practical, rational way. We believe in it not only as a beautiful Truth, but as a Truth possible for us to attain and use as we go about the business of our varied daily living.

The gift of sonship is already in us. We have it and we can never lose it. It is the very Spirit that causes us to move and breathe and think and feel. It is the Christ, our own eternal share of the quickening Spirit of God. Only we can separate ourselves from it, and this by our lack of faith and appreciation. How far have we strayed from the marvelous Truth that in Christ there are no different degrees of quality. There is only one Christ, only one quality of Spirit. And we are forever a part of it.

In the past we have reached for the heights and sometimes not attained them. Humanly, we have been prone to belittle ourselves, to tear down, to condemn. We have lacked the sure foothold that spiritual self-confidence would have given us. We have had faith in God but we have lacked faith in ourselves. Faith in God must extend out into the manifest world as faith in ourselves. How else can

His work be done? God's faith in us must be worked out into form and shape through us. God-power is almighty, but it must have an appreciative and discerning channel.

One does not spring up to the heights of Truth all at once and abide there. We ascend and then we descend a bit. There are times of testing and times of resting. The Spirit that teaches and guides us is very wise. We are taught a little, enough for our understanding to take. Then we are given the opportunity to practice this knowledge and to make it our own.

In the mountains of northern Italy, near Austria, the craggy Alps dip into sudden lake-filled valleys. These lakes mirror the lofty mountains. The old peasants of the villages have a wise saying, "In the depths, I saw the heights." We should never tear ourselves down or condemn ourselves for errors. We can recognize them for what they are, passing reflections in which we can glimpse the very heights we seek. All of life's experiences can be made to serve our search for spiritual knowledge. If God forgives our mistakes, we can make that forgiveness effective.

The mistakes may not have been of our own making. If we have trusted, if we have tried to deal fairly and kindly with others and have been misjudged or even mistreated, even this is not to shake our faith. Our faith in goodness and our own endeavor to practice this goodness, no matter what others think and do, are what we should cling to and be thankful for. We are not to judge ourselves by what others appear to think of us (and how often we do!) or even by results in the outer. We are to

udge solely by the quality of our own actions.

Recompense there will be for us, compensation beyond counting, when we recognize that there is within us a faith that cannot be daunted or disturbed by outer events. A courage to hold us steady and sure will spring forth. This is pure knowing. This is the joy that endures. "A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." So with us: We sorrow; we travail in this process of giving birth to the new man in Christ. But be born he must, even if through grief and limitation and every other kind of bondage that man has placed about himself. And when we come into even a slight recognition and use of our sonship, we, too, remember no more the anguish of past experiences. We appreciate and rejoice in the Son, born in us. We learn to lean on this profound insight instead of seeking outer proof. We cease trying to manipulate passing events. Through our steadfast confidence we work with First Cause and goodness must manifest. It cannot be otherwise. We are working with the basic, creative law of the universe, and the law cannot fail to fulfill its own terms.

Many of Jesus' words are a high call to courage, to clear-sighted faith in oneself. "Ye are the salt of the earth." "Ye are the light of the world." "I said, Ye are gods." In his book *Christian Healing,* Charles Fillmore states: "Individualize yourself in the highest degree by affirming that in Spirit and in Truth you are all that God is. This is true of man in his spiritual nature, and he must claim the supreme in-

heritance before he can enter into the mighty mental and spiritual forces that are released from the kingdom of God within man. No one enters the kingdom of God, and sits upon the throne and abides there, until he has the courage and fearlessness to proclaim himself joint heir with Jesus."

True spiritual self-confidence can never lead to vanity or egotism. These spring from self-glorification, not the glory that is of God. Rather, we become more aware of what constitutes true worth and we bend every effort toward expressing that worth. We cease judging after the manner of the world, by the false standards of wealth, social position, business prestige, or official authority. These things do not overly impress us or overawe us. We come to see with clearer eyes. Ever seeking to express our own true worth, we appreciate true worth in others, no matter if their station be high or low. Spiritual self-confidence leads to simplicity, kindness, a gentle heart, and these do not make for vanity.

Let us act in good faith, knowing that the spiritual self-confidence is there, waiting. God is there, waiting.

"He will deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine he will redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth."

The Seven Sacred Names

VICTOR DIAMOND

WILLIAM SHAKESPEARE wrote,

"What's in a name? that which we call a rose
By any other name would smell as sweet."

Yet our name is one of our most precious possessions, and the same author recognizes this when he writes in another play:

"Who steals my purse steals trash . . .
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

Your name marks you off from the rest of mankind as an individual. For, though when you first received it as an infant your name had very little significance, through the years you have gradually filled it with a content that has made it highly precious. Your name has come to mean something; it has come to mean you. A name indicates character; it describes a person.

It is so with the name *God.* We use it to describe the ultimate and infinite source of all. Other races used other words for the same purpose. The Hebrews of old called God Jehovah or *Yahweh.* The name means the self-existent One, the One who is, the Eternal, the Infinite. They knew *Yahweh* as the sum of all good things, all-powerful, all-providing, ever-present. The name means to us what we put into it. The Hebrews, therefore, attached a spe-

cial suffix to the divine name to remind them of some special attribute of God that they were seeking to demonstrate. Charles Fillmore says, "The ancient Hebrews had seven sacred names for Jehovah, each of which represented some specific idea of God. They used the name *Jehovah-jireh* when they wished to concentrate on the aspect of substance. It means 'Jehovah will provide' . . . To quicken the consciousness of the presence of God, the Hebrews used the name *Jehovah-shammah,* which means 'Jehovah is there.' " In this way they quickened their consciousness of the Divine. These names seem to have come to them through experience. We are given the meaning of the name *Jehovah-jireh* first in the story of Abraham. When he is asked by his young son, "Where is the lamb for a burnt-offering?" he intuitively knows, "God will provide himself the lamb." His faith is justified when the sacrifice is forbidden and a ram seen, caught in a thicket by his horns. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided."

We may copy the Hebrew with great advantage. We should never be content with a secondhand god, something we have learned from another. We should know God in each of His qualities. He knows us each by name; we should aim to know Him by each of His names. As we do this our whole idea of God expands, and we are able to demonstrate more effectively. Many years ago the writer was taught, "Give as much as you know of yourself to as much as you know of God." As one does this, God is seen

to be greater, and deeper reaches of the self become known for surrender to God.

If you are conscious of any lack, do what the Hebrew did of old, take with you the word *Jehovah-jireh* and hold it in the silence; it will not be long before you know that the Lord has provided.

If at any time you should find it difficult to concentrate on the idea of God, use the name *Jehovah-shammah,* meaning "Jehovah is there." To hold this name quietly in the silence is soon to realize the omnipresence of God. God, to the Hebrew, was not so much a name for argument as for experience.

Jacob, running away from the anger of the brother he had wronged, was yet intuitive; and after his dream of the ladder ascending to heaven, with its climbing and descending angels, he realized the great truth that, though he might flee from his brother, he could never flee from God. "Surely," he said, "Jehovah is in this place."

The same realization came to Elijah on Mount Horeb, when he fled from the wrathful queen, only to hear God's challenge in the "still small voice . . . What doest thou here, Elijah?" Similarly, Jonah, flying from his duty to Tarshish, is confronted once again with the challenge to go and preach to Nineveh.

The scriptures are full of the wonderful truth of the omnipresence of God. "Though I walk through the valley of the shadow of death . . . thou art with me." Jesus knew God with Him in the garden of Gethsemane, with Him as He stood before His judge next day, with Him even on the Cross when He commended His spirit to God in the words

that every Hebrew child was taught to say before he went to sleep, "Into thy hands I commend my spirit."

Paul said, "I am persuaded, that neither death nor life . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Take with you the name *Jehovah-shammah* and in the silence meditate on the 139th Psalm.

"Speak to Him thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

The names of God are graphically descriptive. In Exodus 17:15, we are told that Moses raised an altar and called it *Jehovah-nissi,* "Jehovah is my banner." A banner is the standard of a king going into battle. In ancient days, as long as the banner was flying the army was undefeated. Moses must have remembered how, years before in that same Sinai desert, he had kept sheep. While he was meditating on the needs of his people and God's purpose for them, he had his vision of the burning bush and received the revelation of the divine name. When Moses asked, "What is his name?" he was told "I AM THAT I AM." Of that ineffable name Charles Fillmore says, "The word *Jehovah* is charged with spiritual power far above any other word in the human language." It is the name by which we open the realms of prayer. "The one way to enter the realm of the fourth dimension, or of realization is through scientific prayer, commonly called 'the silence.' First, I take with me the word *Jehovah* and

go within and hold it steadily in my mind, until the word illumines the whole inner consciousness. I am now functioning in the fourth dimension, and the way is open for concentrating on the prayer I have in mind for the special demonstration."

The Israelites on their long wilderness journey had a sign going before them of the presence of God, a pillar of fire by night and a pillar of cloud by day. Some have thought that this represents poetically the burning cresset which was borne in front of this great horde of liberated slaves. By day its smoke could be seen rising steadily in the still air, and by night the lurid flame reminded the people that God had set His standard to guide them. To the Hebrews nothing ever happened by chance. They realized that God guides those who trust to Him even in the barren deserts through which we must pass to reach our Promised Land. They said the Lord guided them; that which went before them was His banner. Indeed, He was their banner, *Jehovah-nissi.* How confident we can be in His guiding when we remember that we are told in another place, "His banner over me was love."

When you feel in need of guidance, affirm and act on the name *Jehovah-nissi,* "Jehovah is my banner."

Each one of the divine names is realized in its appropriate situation. *Jehovah-shalom,* "Jehovah is peace," was the word given to Gideon, the hero of the days of the Judges, as he sought to hide from his enemies while going about his work. His people were in deadly peril, and his whole story moves among great dangers and difficulties; yet his vision

taught him how to have peace in the midst of it all. Many people think of peace as the mere absence of war. The story of Gideon teaches us that real peace has nothing to do with circumstances; it is the inward state that comes from trust in God.

Jesus often used the familiar greeting of the Jew, "Peace be unto thee." And just before He was crucified, He told them, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

The distinctive thing about the peace that Jesus took with Him wherever He went was that it was "the peace of God, which passeth all understanding." Jesus knew *Jehovah-shalom,* and because He had the supreme peace of God in His heart, He could show others the way to true peace. Today people are much disturbed. Every day brings its unrest and confusion, but when we talk of tension and frustration we really need to return to God and have His peace. The difficulties of this life are like the waves on the surface of the ocean: they seem terrible, but down below in the depths there is complete absence of disturbance, an utter calm.

Affirm constantly: *Jehovah-shalom, the Lord is my peace, and the peace which passeth all understanding is mine all through this day.*

Perhaps the strangest of all the divine names is that which the prophet Jeremiah brings to us, *Jehovah-tsidkenu,* meaning "Jehovah our righteousness," perhaps the key to true religion. When things appear snarled up and we feel so wrong that it almost seems as if the situation will never be clear,

remember to turn to God. No problem is too big for God to solve, and sometimes it is only when we are really driven to it that we do turn to God and accept His answer to our problem.

When things go wrong it is because we are wrong. Somehow and somewhere we have disobeyed the laws of our being and our life is wrong. Just as the sum will not come out right if we do not obey the fundamental laws of mathematics, so our life will not come out right if we do not obey the divine law. The answer to our problem is to take the word *Jehovah-tsidkenu* and be right, because we are at one with God who is right.

Fulton Oursler tells a moving story of a man named Bill, who was a confirmed alcoholic. So bad was he that the doctor at the clinic to which he had had to go many times was convinced that nothing could save him. But the doctor had another patient just getting into the grip of alcohol and he thought that if Bill would see this young man it might be a salutary warning to him. He persuaded Bill just to let this young man see him, and Bill went and sat on his cot and began to talk. Earnestly, he pleaded with his young companion, using old truths from his boyhood and texts from the Sermon on the Mount. Solemnly, he assured the young man that only a power greater than himself could save him.

" 'I don't believe in any power outside myself,' came the sullen retort.

" 'Oh, yes, you do!' cried Bill, riding a very torrent of enthusiasm. 'The bottle is more powerful than you are. You can't lick that by yourself.'

" 'What can I do, mister?'

" 'Pray!' was Bill's answer, far more amazing
himself than to the young stranger. 'And then
me help you.' "

All through that morning the pair talked
themselves and of the power of God to put all thin
right in their lives.

Bill has been back to that hospital hundreds
times since, but never again as a patient. For th
day he was the founder of the society called "A
coholics Anonymous," a brotherhood of men, on
beaten by alcohol, who found the power to fr
themselves and to give themselves new life, ne
hope, new courage, and new faith. When they we
totally wrong they found *Jehovah-tsidkenu,* Jehova
our righteousness.

For our own sake and for the sake of those w
seek to help, we should be familiar with the nam
Jehovah-rapha, "Jehovah that healeth thee." Gc
is the author of our being and the source of a
health, perfection, and wholeness.

In *Jesus Christ Heals,* Charles Fillmore declar
that "One who heals by the power of the wor
should become familiar with the inner meaning c
all words and use those which appeal to him as po
sessing the greatest healing potency . . . A new an
strong contact is felt with spiritual life, as if it wer
a mighty battery, when the name *Jehovah God* c
Jehovah-rapha ("the Lord that healeth thee")
spoken silently and audibly; then the ethers quicke
with the name and shower spiritual life on bot
patient and healer."

Where healing is needed, however, it is well t
remember that the outward symptoms will disa

pear when the inner inharmony of which they are the manifestation is rectified. Healing must always take place from within. The New Testament gives more than one example of this truth. When Jesus healed the man "sick of the palsy" who was let down through the roof by his friends, He first said to the man, "Thy sins are forgiven," thus healing the inner lesion. Then He could say to him with effect, "Take up thy bed, and go unto thy house." Deep inner healing must precede any effective outward manifestation.

Charles Fillmore says, "States of mind established in the consciousness gather to themselves vitamins, cells, nerves, muscles, the flesh itself. To see oneself in mind spiritually courageous, strong, and healthy will instill health in the primal elements of the organism, which in due season will work to the surface in a perfect body." Affirm: *I am raised to perfection in mind and body by the healing power of Christ.*

Among the names given by the Hebrews to Jehovah, perhaps the most beautiful and best-loved is *Jehovah-raah,* "Jehovah is my shepherd." Even in urban districts today this is a favorite picture of God. The Jew thought of God as the Shepherd of Israel. To the Palestinian sheep the shepherd was far more than a keeper; he was their guide, protector, and friend. Not only did he guard them from wild beasts, show them the best pastures, and lead them to water, he knew each one by name. He would call them just as we might call a dog, and they would run to him. Today, wherever language is spoken, in town as well as in the country, the words of the

23d Psalm are loved above all others; the war comfort and assurance of these words find an a swer in every heart. And though they were writte generations before the time of Jesus, we instinctive apply the whole poem to Him, for He so fulfills th words. When David first sang, "Jehovah is my she herd," he knew it by his own personal experien on the plains of Bethlehem. Whoever today will a firm constantly *Jehovah-raah,* and hold to it, wi never be far outside His care.

It is recounted that John Greenleaf Whittier i his declining years was unable to see, and a youn friend of the family would come in to read to hin It was on one of these occasions, as evening wa closing in, that the old man said, "Read to me, m dear." And his companion, not wishing to distur the old man and remind him of his blindness b lighting the lamp, began to recite to him one of h own poems, "The Eternal Goodness."

She came to the lines,

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The old man interjected: "Those are beautifu words, my dear. Who wrote them?"

"Why, Mr. Whittier, you did."

"Did I?" he replied. "Then it must have bee God in me, because I could never have thought o anything so beautiful by myself." Affirm constantly *There is one presence and one power, God the good omnipotent, omniscient, omnipresent. In Him I liv and move and have my being.*

Here: Utopia!

B. COURSIN BLACK

SOMETIMES WE CONFUSE shadows with realities, mistaking for substance that which is not.

A writer I know decided to move from the East, seeking out west certain things. One thing he found: a warm, sunny climate instead of the snow and ice he had known so long. But he was soon unhappy.

He wanted quiet for his meditations, for study and writing and the quest of dreams, but he soon discovered that overhead, on uncarpeted floors, were children whose chief occupation was noisemaking. They threw things on the floor, rolled what were apparently massive balls, and cried, particularly during the night, early in the morning when he wanted to sleep, and during those times in which he was grappling with problems requiring concentration.

He wished beauty, and he did see apartments surrounded by date palms, towering cedars of Lebanon, gay, exotic flowers, and the pale, translucent skies of Arizona—apartments with shaded porches where one could glory in the bright sunsets and ephemeral twilights. However, the rentals coincided with the noonday temperatures—high. The haven he could afford faced an alley, bordered by repair shops and garages, and confronted a lot where ghosts of abandoned cars competed with discarded signs, litter, and rubble.

Moreover, this frustrated young man soon tired

of endless sunshine, there being that in his nature which liked cloudy days, some rain, the crisp tingling beauty of autumn, and the exciting loveliness of spring. He lived within his little apartment cooled by air conditioning, thinking wistfully of the porch and lawn he had left so far away.

He had sought an answer and found another that actual distance is only a mirage. He learned that quiet or discord, beauty or ugliness, happiness or unhappiness, exist anywhere or everywhere; 'right' at hand or beyond the far horizon; that a different apartment or town or state carries no assurance of perfection or the solution of one's seekings. Externals differ only in degree. Like God, that which one desires is "nearer than hands and feet." There is within each person, ever at hand, the eternal answer.

The happy ending to this particular writer's dilemma occurred after his initial period of discouragement and disillusionment, when he came to recognize that the discordant things which so annoyed him were in themselves trifles. He finally grew so accustomed to them that he was scarcely aware of them. When one is engaged in the work one loves, when it acquires its true importance, anything else is minor. Eventually, knowing the area in which he lived, he located a place that suited both his purse and his hunger for beauty. But by that time he knew quite well that real beauty dwells in thoughts and words and deeds, in work and strivings and the mutual interplay of people helping one another. Noise, ugliness, and discord are perspectives, distortions. Shadows assume the forms of reality only when we imbue them with life.

There was a man who lived in a lovely northern countryside. He, too, loved nature, and fields and woods were his books and his learning, his solace and joy. All around him were lush meadows, cool in the dawn, grey-green at dusk, with nearby deep woods where the sunlight slanted like golden pencils writing the wonderful message of the Creator. He composed his work on the banks of a stream, where he could watch the glint of light on the moving waters, the quick flight of birds flashing like dark comets in the sky. Sometimes he walked in the moonlight, which transformed the familiar scene like a soft silver cloak, and he did his typing in an airy little room that looked over the valley to far purple hills. He loved it all, yet he was not happy. He knew the restless discontent of one who realizes an ingredient is missing. He was living by and for and with himself, when the fulfillment of his goals required that he work with other persons, have contact with the hurly-burly of life.

He gave up his sylvan utopia, took a cluttered room in a big city, worked in the tumult of an office, and found a peace that he had never before experienced. His work was hard and tiring. It demanded the use of abilities and efforts formerly dormant. It challenged all his skills. Thus did he know content.

May happiness be defined? No more adequately than words may encompass God, or love, or perception. Happiness is not a thing, not a possession, not a condition. Perhaps it is the very lack of these. It is a seeking rather than an arriving; a doing rather than an accomplishment. It is felt and known and

comprehended when one is very busy doing tha which is at the very limits of one's present poten tial. It is an inner glow that is not at all dependen on time or place or outside influences. It is the dedi cation of the minister, the scientist, the lover, anc the laborer.

Sometimes we think that another job, a new lo cation, a different set of circumstances, will give u just the precise conditions we need for success pleasure, and better living. Perhaps a change i needed, not so much because of intolerable presen things, but because it will stir us up, provide th incentive for opening our eyes and using our mind If we utterly depend on change, on something differ ent, then indeed are we confusing the shadow with the real, the facsimile with the genuine. For it i only within us, in our imagination, our awareness our clear seeing that we may know and find ou real self and our real work and our real goal. There is always and everywhere the Spirit of God, anc when we contact the one reality we discover the onc key that will give any adventuring, any seeking, it hidden, secret meaning, and unlock the frustration and earthbound ties of discontent.

Dear God, how good it is to know
Thy will is an exhaustless flow
Of energy that is replete
With substance every need to meet;
To be at one with Christ, who saw
The perfect working of Thy law!
—*Eve Brazier*

The Way Out

as told to

CLAIRE COOPER

WITHOUT A DOUBT, self-pity can confine one within suffocating walls of darkness and misery. I know, for several years ago at Christmas time I found myself locked in such a dismal dungeon.

The previous summer my sister had gone to live with her daughter in a distant state. She wrote me glowing letters, pages and pages, about the interesting things she was doing and the wonderful sights she was seeing.

I did not envy my sister. I was glad for her. She had lived for many years in the small Midwest village where I had lived all my life. I knew she meant to brighten my monotonous days by writing me of her wonderful experiences. Instead, it made me want to get out, away from home, to see something of the world beyond, a world that other fortunate people were seeing. But there was not a chance for me. I was stuck on a twenty-acre farm. True, we had a good living, but no money for traveling, not even to the nearest city only one hundred miles away.

My husband Jim and I (we had no children) lived two miles from one of the many villages scattered along a busy coast-to-coast highway. As the many cars passed our house, I'd groan enviously, "You lucky, lucky people."

Our house was old-fashioned but comfortable.

The big yards were shaded by large trees, and we appreciated their thick shade during the long, hot summers. Up until this certain autumn I had always been happy at home doing the things I liked best: gardening, working with my flowers—for I was a great lover of beautiful flowers—cooking, canning the fruits and vegetables from our orchard and garden, setting hens, raising chickens, gathering big brown-shelled eggs, many of which I sold to the grocery store for my pin money.

I was wholly a farm woman, with no creative talent whatever. But I had been happy with my lot until those letters from my sister made me terribly dissatisfied. Now, all I wanted was to get out. However, I had no talent, and I saw no way to earn the money necessary for travel. Eggs, the dozens that I might sell, would be only a drop in the bucket; so I moaned inwardly and constantly, "Poor me, poor poor me."

Christmas time approached. I sent to my sister and niece a batch of homemade cookies that were their especial favorite. I received from my sister a bright apron and two pot holders, and from my niece a year's subscription to UNITY. She wrote: "Mother and I go to a Unity center near us, and we enjoy its practical teaching of the Bible so much. We find that it makes the spiritual truths that Jesus taught applicable to our daily lives. In practicing its teachings I meet all my daily problems in a pleasant mood, with the expectancy of good to come to me, rather than the resentful mood I used to hold. My teaching of youngsters has become a joy, where previously I felt I was an unappreciated, overbur-

dened work horse. By changing my thinking I changed my life. We love the little magazine and find each article and story inspirational. I know that you will also."

On Christmas Day it was snowing. I was wallowing in a bog of self-pity and I had invited no one to spend the day with us. Just the two of us, Jim and I, sat at the table for our lonely Christmas dinner. It was no different from our everyday meal, for I had made no effort to make this meal or the day bright and happy with Christmas goodies of candies, sugared nuts, and popcorn balls. It was the first Christmas since Jim and I were married that I had not made Christmas Day a very special and happy occasion. I drooped around, with self-pity oozing from every pore.

After dinner, Jim suggested that we bundle up, get in the pickup, and go to visit friends. I refused. So Jim read his farm journals and dozed by the bright, warm fire. I sat across from him, slumped in my chair, feeling terribly abused by my miserable lot in life.

It is laughable now, but at the time it was tragic. I did not know then that thoughts are things or that I, by my own thoughts, was the whole cause of ruining the most glorious day of the year, for I denied the glory and accepted the misery.

In January I received my first copy of UNITY. It was a bitter cold day, but the sun was shining brightly. As I slipped the little magazine from its cover, I thought, "Well, let's see what magic this Aladdin's lamp will work for me." Was it a new kind of religion, a cult? It could not be, for it quoted

the sayings of Jesus and His promises exactly as
had read them in the Bible many, many times. UNITY
was really a mind opener for me. I had never rea
anything like it. So intent was I on my reading tha
the sun was setting, its golden glow filling the room
before I was aware that the afternoon had passed
I will always bless my niece for sending me UNITY

During the long winter days farm women hav
little work to do outside the house. I had plenty o
time to study my Bible and read over and over m
January, February, and March issues of UNITY. The
explained in simple words passages in the Bibl
whose spiritual meaning had been obscure to me
Man reaps what he sows. The seeds of experienc
are thoughts of the mind. We each have our choic
to sow good thoughts or bad ones, and it is inevitabl
that we experience good or bad from our sowing.

The teaching is as applicable today and as sur
as it was the day it was written. "Whatsoever a ma
soweth, that shall he also reap." I realized that I ha
chosen and sowed thoughts of self-pity for week
and weeks and had reaped a full harvest of misery

At last my mind was clear. I knew what I mus
do. Never again would I lie in a black dungeon o
self-pity. I knew that I would sow the right seed.
knew that I would reap a rich harvest. I knew
would find a way to my desire, for I knew that i
God was with me, no one could be against me.

Spring was bursting from the long, icy grip o
winter. It was time to plow and plant. My first con
structive thought (idea) was of a plot of groun
that had been an eyesore to me for years. Jim ha
fenced the orchard, which reached to within thirt

feet of the highway. This left a vacant lot thirty by ifty feet, where each year ugly weeds grew rank. I never could endure weeds and ever so often I would ut them with a hand scythe; but the weeds always grew again, as healthy as ever.

This spring, however, I had Jim burn off the veeds for me, and plough and harrow the soil, loamy nd rich with so many years of its cover crop of rotting weeds. Then I raked and pulverized the ground, vhich felt alive to my farm woman's hands, and I planted many kinds of flower seeds and bulbs.

I had had my good thought. I had acted on it. nevitably, the harvest would be a plot of beauty instead of one of ugly weeds. According to God's law, was. I think every seed and bulb was pulsing with agerness to express itself, and in a short time the lot was filled with healthy plants. Starting in May, he first blooms burst forth. In June the plot was riot of color. Then I had another idea, a plan to ay way out. I put up a sign: "Flowers for Sale." Cars stopped, people got out, admired the garden, nd bought bouquets. I let them select their preference. Folk from the village came out and bought owers for weddings, parties, funerals, for decorating the churches and other buildings when benefit uppers and so forth were held. The more the flowrs were cut the more the plants bloomed. Dimes, uarters, half dollars, and dollars added up fast.

Early July was getting hot, and I had another lea. I told it to Jim. He laughed and said I had nore ideas than a dog has fleas. But he thought the lea very good, and we started to work on it. He nade some tables and benches from old lumber, and

I painted them with paint left from painting ou house. We placed them invitingly in the cool, dee shade of the big trees. I put up another sign: "Ice Lemonade and Milk and Cookies for Sale. Stop. Coc off and eat in the shade."

By now I had so much faith in my good thought that I was not at all surprised when on the very firs day many cars stopped. I made the drinks inex pensive so the children could have as much as the wanted. I baked cookies by the hundreds. I added "Honey Jelly for Sale." The honey was from ou own hives, and I pasted the simple recipe to eac glass. The little amber glasses sold like hot cakes.

Never had I been so busy and so happy. I me wonderful people from nearly every state in th Union. They sat on the benches, eating cookies an drinking milk and lemonade, and later, while th children romped in the shade, they told me abou where they lived, where they had been, what the had seen. I learned more about the United State from eyewitnesses that summer than I had eve learned in my study of geography.

Autumn and autumn work passed. Christma Day came again. It was snowing, but the house wa full of friends and neighbors. Also, it was full o the aroma of delicious cooking. There was a abundance of Christmas goodies for the holida spirit of good will, and everyone was joyful an thankful. But I am sure I was the most joyful an thankful of all, for I remembered the previou Christmas when I had been so miserable and resent ful of my lot. My environment had not changed, bu I had. As my niece had written, UNITY had taugh

her to change her thinking. She did, and it changed her life. It had done the same for me.

That winter I had more good ideas, and I went to work on them. The next spring Jim made sturdy swings and seesaws for the children to enjoy when summer came. He also built some strong shelves, and I made another sign: "For Sale: Farm Woman's Ideas." The shelves were filled with homemade things: jams, jellies, marmalades, conserves, jars of fruits and vegetables from our orchard and garden, as well as fresh fruits and vegetables in season, and home-baked bread, cakes, and pies. There were aprons and pot holders of gay material, and for the childrens' shelf there were rag dolls of little farm boys and girls dressed in jeans and ginghams, small patchwork quilts, doll-sized crocheted jackets and bootees, and extra dresses and petticoats for dolls of all sizes. My winter had been a busy and fruitful one.

By the close of the second summer, we had acquired a sizable bank roll. After all the harvesting was done and Christmas was near, we went to visit my sister and niece in the faraway state. Everything was as wonderful as they had said, and Jim and I enjoyed every minute. But when it was over, and we drove up to our home and saw the old white house under its big trees waiting for us, Jim said, "We have been places and seen things, but after all is said and done, our own little place looks best to me."

"It does to me, too," I said.

Jim gave me a sidewise look. "I'm glad," he said. "A couple of years ago I thought you must hate it, from the way you acted. It made me miserable. The

place hasn't changed, but you certainly have. What changed you?"

"Oh," I smiled, "I just took the best advice I could ever have. I applied to my everyday life one of God's laws that Jesus taught, and it worked exactly like He said it would. It got me out in more ways than one: It got me out into the world; but best of all, it got me out of myself. Where I had previously sown destructive thoughts and reaped misery, I began to sow constructive thoughts, and I found happiness. It was as simple as that."

July Rings Sweetly

Eleanor Halbrook Zimmerman

July rings sweetly as a golden bell
Upon a day like this when all things shine
With beauty past the power of tongue to tell,
And every shining grass-blade is divine.
A light ineffable is on the hills,
A blessing where the fledglings try their wings,
And from each sunny field and thicket thrills
The joyous psalm of praise that summer brings.

Oh, let us set ajar the heart's wide door
To gather in this wealth, to be a part
Of willows' lovely grace, of shining lore
Not found in pavements or the market place!
God walks upon the wind; God touches here
The ripening fruit, the small field daisy's face;
God writes His signature, serene and clear
In every sloping hill and wooded place
As though to tell His children, "Here am I.
Come walk with Me beneath the sunny sky."

"I Have Chosen Thee"

DOROTHY S. LUNDGREN

"I HAVE CHOSEN THEE." What comforting words are these. They tell you that God cares, that you are needed. What is more important in any man's life than to feel needed? God has need of every individual to express Him. Through man God's ideas are carried out. God has given you strength, courage, power, ability, and understanding to do His work. God has chosen you, "and not cast thee away."

There are many paths to God. Some of us go directly to God through prayer, but others, not familiar with the direct route, travel a roundabout way that eventually leads to Truth. God does not "cast thee away," for His path is always there. Instead, man becomes separated in his insistence on going his own willful way. He casts himself out of God's light by forgetting that there is a right way, the Christ way.

As a chosen one of God, you have a special place in this life that only you can fill. Are you now in this place? Do you want to be there or are you afraid to let God guide you? Do you feel that perhaps His way will be hard, difficult, joyless? Do you want your life to remain as it is or do you look forward to wondrous changes for the better? Do you really want happiness, peace, plenty? Do you want these things enough to make a special effort to let God show you how to attain them?

Jesus said, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you." You are to "bear fruit," to manifest the work of your Father, to be about your Father's business, for you are God-chosen to fulfill His plan.

You were chosen long before you decided to follow the Christ. Are you able and willing to accept the privileges and the responsibilities of the chosen ones? Paul states: "Christ . . . chose us . . . before the foundation of the world, that we should be holy and without blemish before him in love; having foreordained us unto adoption as sons through Jesus Christ unto himself."

Take a look at your life. Is it holy and without blemish? To be holy is to be whole and well. Are you demonstrating wholeness, oneness with Spirit? Remember you are a chosen one, a son of God. As such you should be receiving the blessings of a son of God.

Consider Ananias, who was a chosen one. The Lord asked him to heal Saul of blindness. Ananias doubted the rightness of this, knowing Saul's past life of persecution of the Christians. Then the Lord commanded, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." Ananias carried out this order.

Perhaps you doubt the rightness of your path. But the point is, do you go on and finish the task at hand? Do you recognize the Lord's commands and

follow them? You know about the wonderful work Paul did in spreading the word of Truth. No doubt Ananias filled an important and definite part in this work also. You are a chosen one, chosen to live the Truth and teach it by example. Let us spread Truth by our positive words, healing words that carry the blessings and glory of our Father.

Nearly every moment of every day you are making choices. What are you choosing? Are you choosing thoughts and words and ways that will form habits of Truth? Do you realize that your choice today may influence your life for years to come? Do you realize that you are now choosing your career, your loved ones, your desires, your future in many ways? Take thought of your choices. Consider them carefully. Reject the false, the thoughts that will bring you pain and trouble. Accept the good. Think, believing on the good things, knowing you are choosing after the likeness of Christ, expressing Him on earth.

Why do some persons seem to demonstrate more quickly and easily than others? Consider their way of thinking, the choices they make. Do they speak well of others? Do they mention the beauty of the day, the good in their work, the joy of being healthy, the thanksgiving that is in their hearts? The one who demonstrates God's good knows the law. He chooses the spiritual life. When problems arise he remains cheerful, knowing that Spirit within him "doeth his works." He keeps his mind centered on the perfect outcome of any situation and lets God guide him.

You are constantly choosing your demonstra-

tions. You are now demonstrating what you are thinking and what you have thought and believed. As a chosen one of God, choose His way of life. "He that hath ears, let him hear." Listen, and know that you are choosing aright. Choose your words with care. If you say, "My life is dull; I wish something terribly exciting would happen soon," perhaps it will, and you may not be happy about it. "Terribly exciting" may not mean something good. If you say, "Today is a new day. I know that something wonderful is about to happen now," then you are choosing the good of God. Do you say, "I am troubled with sinus, mosquito bites, back trouble, or some other ailment," and then wonder why your Truth does not work? These you have chosen and kept foremost in your consciousness. You have for the moment forgotten the words of Isaiah when the Lord said, "I have chosen thee."

God has need of you. He needs you right where you are now. He has in His plan the work that will not only fulfill His pattern, but the work that will bring you added joy and happiness. His way is not difficult, for the light of Spirit goes before you making clear and perfect the way.

Today makes the difference! What kind of life are you choosing for yourself? You are a chosen one. God Himself chose you, and you can live the life of a king. You are a king as a son of God. Be about your Father's business and know the blessings and privileges that are yours!

All things work together for good.—ROMANS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am the illumined child of God and I follow His will and His way.

Prosperity: God works in me to will and to do His good, and I am in all ways prospered.

Healing: God's will for me is more abundant life. Through His power in me I am healed.

INSTRUCTIONS: God being all good, His will for man must of necessity be the fulfillment of good. Remind yourself frequently of this so as to erase any belief that God's will could be anything less than peace, health, and abundance for you.

Jesus said, "If any man willeth to do his will, he shall know of the teaching." This means that when you are willing to do His will you come into an understanding of how to make yourself receptive to it.

Use these monthly prayers in the realization that God's will is now being done and that your mind, body, and affairs express the fullness of the divine life.

A man can never discern more than a part of the circle in which he moves, although his powers and capacities are susceptible of infinite expansion. He discovers a faculty in himself, and cultivates it until it opens out into a universe of correlated faculties. The farther he goes into mind, the wider its horizon, until he is forced to acknowledge that he is not the personal, limited thing he appears, but the focus of an infinite idea.

That idea contains within itself inexhaustible possibilities. These possibilities are projected into man's consciousness as an image is reflected in a mirror, and, through the powers vested in him, he brings them into manifestation.

Thus man is the most important factor in creation—he is the will of God individualized.

There is but one God; hence, there can be but one ideal man. Each individual is the focus of the life, intelligence, love, and substance of this one universal man, Christ. Our identity as individuals is formed by the infinitely various combinations of His attributes.

All that any individual has ever expressed, or may ever express, is open to each one of us, because there is but one fount and we all stand as equals in His presence.

When man wills the will of God to be done, he forms spiritual character.

Affirm:

I am the illumined child of God and I follow His will and His way.

Jesus stressed the idea that God has made abundant provision for all His children, even to the birds of the air and the lilies of the field. The Lord has clothed you with soul substance as gloriously as He did Solomon. But you must have faith in this all-providing substance of good and by your continuity of imagination set it to forming the things you desire. If you are persistent in working this idea in your conscious mind, it will eventually drop down into your subconscious mind and continue to work there where things take form and become manifest. Invisible substance, when your subconsciousness becomes filled with it to the overflowing point, will ooze out, as it were, into all your affairs. You will become more prosperous and successful so gradually, simply, and naturally that you will not realize that it derives from a divine source and in answer to your prayers. We must realize all the while, however, that whatever we put as seed into the subconscious soil will eventually bring forth after its kind, and we must exercise the greatest caution so that we do not think or talk about insufficiency or lack or allow others to talk to us about it. As we sow in mind so shall we reap in manifestation.

God is good, and all His creations are good. When you get that firmly fixed in your mind, nothing but good can come into your world.

Affirm:

God works in me to will and to do His good, and I am in all ways prospered.

When Jesus came teaching the gospel of Spirit, people did not understand Him. They did not know that universal Spirit is principle and that we demonstrate it or fail to demonstrate it according to the character of our thinking. It has taken the race two thousand years to find that we turn on the life current by means of thoughts and words. We can have fullness of life by realizing that we live in a sea of abundant, omnipresent, eternal life, and by refusing to allow any thought to come in that stops the consciousness of the universal life flow.

In this way we enter into the same consciousness of abundant enduring, unfailing, eternal life that Jesus had . . . If we are wise, we shall cultivate faith in and an understanding of the omnipresent life.

God is always present, indwelling Mind. To realize God we must quiet our outer thoughts and enter into the stillness, peace, and harmony of Spirit. "When thou prayest, enter into thine inner chamber, and having shut thy door (outer consciousness), pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." If we make proper connection with Divine Mind in the kingdom of heaven within us, the Father will surely answer our prayers. No good thing will He withhold from us if we comply with the law of righteous asking. "Be still, and know that I am God."

Affirm:

God's will for me is more abundant life. Through His power in me I am healed.

The Infallible Remedy

MAN TRIES OUT many so-called remedies in seeking to rid himself of undesirable conditions in his body: conditions of pain, disease, helplessness. The thing that helps one will perhaps not help another who is having a seemingly similar experience. Physicians find this very true in dealing with different patients. With what seems to be identical appearances of bodily disease, some respond to one treatment, some to another, others not to any. Even the medical world is realizing more and more that something other than the appearance must be taken into consideration in their treatment. The patient's mental state may hasten or delay recovery; if not changed, it may even defeat all that medical science holds of knowledge and skill. It has been thoroughly proved that in the world of materiality there is no infallible remedy.

Metaphysicians seeking to heal themselves and others have discovered that since the body has its source of being in the mind, any appearance of bodily inharmony (disease) is the result of some inharmonious condition or activity of the mind ("dis-ease"), and that a change in the outer or physical involves a change in the inner or mental. Since the mind is a depository of man's own thoughts past and present, each man's mind, as a composite whole, is different from every other man's mind both in contents and action. Your mind holds as its contents and as a pattern for bodily outpictur-

ing just what you placed in it in the past and are placing in it today, and its constant activity is directed according to the combined thought content that lies within. This being the case, the outer appearance in different individuals may seem identical; and although it has its origin in the same general cause, it has its own mental action as the prime mover of that which appears.

Material remedies may ease a pain, suspend for a time the inroads of a disease, even seem to reanimate a helpless body. When it seems necessary, surgeons may skillfully remove every trace of a diseased condition in the body. But to effect a real and permanent healing there must be some decided change in the mental realm, where the appearance originated. When we really come to understand the power of mind to control matter, it is of course not for us any longer to look to material remedies to heal physical conditions.

No matter what is given credit for a change in the appearance of disease in the body, we are coming to know more and more that an element of faith must enter to change the mind before the bodily change can take place. This faith may be in the material remedy used, or it may be in the one giving it, who is credited with understanding the nature of the disease and being wise in his choice of remedies. By effecting a change of mind, either of these starts into action a process of inner healing that extends to the outer. As long as a state of faith and expectation exists in the mind the healing progresses, even becoming permanent as far as this particular appearance is concerned, if the mind is entirely lifted out

of the "diseased" condition. But even with the appearance cured in this way, the patient has not inoculated his mind with a remedy that infallibly insures him against recurrence of the former condition. The mind, being still under human direction, is subject to other inharmonious activities, which sooner or later will be outpictured in the same or other form of inharmony in the body and necessitate other doctoring to cure it.

A person may even have a marvelous physical healing through faith in the spiritual ministry of another, and for a time this healing may seem permanent. But if the one healed outwardly is not healed inwardly, he is subject to the return of an appearance of the same kind, because the root or prime mover of the appearance has not been eradicated. It is like chopping off that part of an obnoxious plant that is above ground, permitting it to spring up from the root and again reproduce after its kind. The writer has witnessed just such a result of healings that at the time of their occurrence seemed like miracles. In one instance, a woman about to undergo a very serious operation from which there seemed little chance of her even returning to consciousness, fired by the faith of a friend who had herself been healed by Truth, came asking for treatment. She had what is called an instantaneous healing, and in her joy at being released from the appearance and the doctors' verdict she determined to take up the study of Truth in earnest and devote herself to helping others by learning how to use the power that had so wonderfully healed her. For a time she attended classes and seemed interested in seeking to know and

live the Christ life, but more and more she allowed the old way of thinking to encroach on her mind and time, until finally she became more interested in the old than the new, and lived again entirely in the old way. Some years later the writer had a letter from this woman, then in a distant city, asking for help. She said the former appearance had returned in another part of her body and she was in the same predicament as before. "You healed me then; heal me now," was her frantic appeal. If through daily study and use of Truth this woman had been renewed in the spirit of her mind, as Paul puts it, this recurrence with its final outcome would have been impossible, for there would have been left nothing in her consciousness to reproduce her first experience.

About the time of this woman's healing, a man came to the writer asking for treatment. He, too, was under a similar and quite as serious medical verdict and he came at the suggestion of a healed student. This man also had a perfect though not an instantaneous healing, and throughout a dozen or more years he has continued the study and practice of Truth principles. Not only has he never had a recurrence of the appearance in any form, but during these years he has had what he calls perfect health. When the mind is renewed day by day with that which is the true remedy for any error appearance, not only is the former cause entirely eliminated, but the whole consciousness gradually becomes imbued with that which is outpictured as continuing health.

We cannot go back or yet stand still if we would be permanently healed, for the unfailing and un-

changing remedy, according to Paul, is to "put away, as concerning your former manner of life, the old man . . . that ye be renewed in the spirit of your mind, and put on the new man," the new man being the man God created, the Christ man. When we give time and attention to becoming established in that which induces spiritual growth, we need no remedy or person from the outer realm to cure us. Touching within the infallible remedy that heals all manner of diseases, our mind becomes attuned to the harmony and purity and beauty of God-Mind, the fruit of which is harmony and purity and beauty of body, and ever-renewed vitality.

The word *remedy* is from the Latin *re,* again, and *mederi,* to be healed: to be healed again, which means to be returned to the original state. Material remedies plus faith in them may return a person temporarily to the original state of health that was his before he was carried down into this particular sickness, which health even at its best is far short of "*the* original state." For in his original state as the image of God, man is not subject to sickness. No one can be quite sure that the next time he has need of being healed the fickle human mind will lay hold of the element of faith necessary to effect a healing. The spiritual remedy present in the mind becomes a continuous and ever-growing factor in mental activity, not only healing the person of the particular "dis-ease" for which it was used, but sinking ever deeper and deeper into consciousness, thus returning (its user) to the original state, which is the state or being like or of imaging the perfection of the Christ that was man's in the beginning.

If a person would know how to use this infallible remedy not only in the midst of some experience of bodily inharmony but as a preventive of all kinds of bodily inharmony, he must take control of his human mind, discipline it, teach it new ways of functioning. What is needed is an obedient mind, one that will accept direction from the Christ Mind, becoming still enough to hear, attentive enough to grasp, steady enough to hold, and interested enough to use the message given it. The human mind has the tendency to turn outward, to judge according to appearance, and it must be taught to turn quickly within to recognize the true pattern, the only begotten of the Father, the God-man, as the only real remedy. When a person chooses to use only the spiritual way of remedying the ills of life, determining with a Christ-baptized will to give time and attention to training his mind to fashion its visions and thoughts after the Christ pattern, he will find his mind co-operating with him in willing that only the true remedy be recognized and used.

There can be no question of the outcome when man brings his whole being together to work toward the objective of being capable and worthy of using the power vested in the Christ, the I AM within him. The mind returning to its original state, that of knowing good only, impregnates every cell of the body with the quality of good, making good blood and bone and flesh, good nerves and muscles and glands, and good or orderly activity of these, returning the body to its original state, fashioned again after the likeness or image that was "very good."

Our healing at any time is governed by our own mental action, which consists in turning the attention within to the infallible remedy, the Christ pattern deep in the holy of holies within the soul. Now—this moment—no matter what may be the appearance, no matter how serious it may seem, let us turn our attention from the outer to that infallible remedy, the Christ I AM, which has the power to return us to our original state of perfection in God-Mind. Let us go apart for a time from people and things and happenings and enter our closet, the holy of holies. Closing the door on all mental concern about the outer, let us bring our mind to a stillness that makes itself felt in every cell of the body. As the mind ceases its questioning and chattering it becomes more and more receptive, and the body, following the mind's example, also looses its tenseness, and relaxes and becomes receptive.

We rest and rest, not drifting but actively aware that we are receiving a spiritual refilling from the source of all life; all the time conscious that we are being drawn nearer and nearer to the perfect presence that is imbuing us with that which He is: wealth of being, beauty of holiness, vitality of spirit. At first we become lost in wonder at the radiance of the light that floods our consciousness, at the lightness that impregnates our body. Then, conscious of neither mind nor body, we become absorbed in the glory of the Christ I AM, losing ourselves to become one with our Creator. As we rest in His presence, we are returned to our original state.

It may be but a moment or it may be hours that we dwell in this holy of holies in our soul, con-

tacting that infallible remedy, the Christ I AM, realizing what the pattern holds for us as it consumes all that is in us of "dis-ease" and discord, and floods us with its own life and light. Time is not, when we cross the border from the human and material to the divine and spiritual. Sometimes, conscious only of our oneness with the Christ I AM, we have had recalled to us the promise of Jehovah to Jeremiah, "I will restore health unto thee, and I will heal thee of thy wounds." Our mind having been quickened into spiritual activity that carries with it the power of precipitation, we experience in our body the restored health and the healed wounds. Every cell of it becomes filled and thrilled with the Christ I AM that has renewed our mind, and we are transfigured, transformed, returned to our original state of perfection, capable of expressing the wholeness of our birthright as a son of God.

Deep gratitude fills my heart, Father-God, that when Thou didst give me being Thou didst place within me the Christ I AM as an infallible remedy for any ill of mind, body, or affairs. Continually am I grateful for coming to know that the Christ I AM is within me and is omnipresent, omnipotent, omniscient, mine to turn to at any moment, day or night, in order that I may find rest and renewal. Let me remember always that this infallible remedy lies within me, and let me so constantly turn to it for the fulfillment of any need that I become what Thou didst create me to be: Thy perfect son, expressing myself through a Christed Mind that outpictures a tireless, diseaseless body, a body that is incorruptible, immortal.—FRANCES W. FOULKS

Sky River

Elizabeth Landeweer

The river of the sky tonight
Is flowing full of milk
From some vast unknown source of light
As luminous as silk,
A stream of silver high in space,
Bank-swollen, star on star;
I stand on earth below and trace
An untold Shalamar
That shimmers through the gem-hung veil
Of heaven's flowering arc,
Till all the lesser stars grow pale
Beside it in the dark,
And wonder fills me like a child
That I who am but small
Should somehow, someway, in my soul
Contain and fold it all.
A universe no telescope
Has brought within the sight,
Flung out so far no eye of man
Can trace it through the night,
Yet to the soul whose boundless wings
Have swept the fields above,
It shrinks down to a trinket that
A little child can love,
And space so long invulnerable
And time no ship has spanned,
Become as shining baubles that
God holds within His hand.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 1, July 5, 1959

UNITY SUBJECT—*Applying the Spirit of the Christ.*

INTERNATIONAL SUBJECT—*A Nation under God*
—Deut. 7:6-11; 8:17-19; 11:1.

6. For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth.

7. Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples:

8. But because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9. Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments to a thousand generations,

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11. Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

17. And *lest* thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

18. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.

19. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

1. Therefore thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, alway.

GOLDEN TEXT—*Thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, alway.*—Deut. 11:1.

SILENT PRAYER—*I try in all ways to express the Spirit of Christ.*

When the thought of God as the source of all that enters into life is the central pivot of the mind, the thinker is kept from self-conceit and self-centered living in general. To keep the mind and heart open toward the Infinite on the inner side of life is to give depth and character to life, with freedom from care and an undue sense of responsibility.

Consciousness of God is gained by those who faithfully practice the presence of God in prayer, meditation, and Christlike conduct. Jesus remembered the Father instinctively, for prayer was habitual with Him. The world was perhaps never so much with anyone as it was with Jesus, for everywhere that He went multitudes followed and thronged

around Him. After teaching them and ministering to their needs all day, He would retire into some quiet place for a night of prayer. In this way He kept His consciousness of God intact despite His close contact with people. Not only the Scriptures that we look to for authority in our daily living but also the experience of ourselves and our neighbors proves that those who cultivate communion with the Father within become conscious of a guiding light, call it what you will.

Without keeping the divine law it is not possible to remain conscious of God, for consciousness is more than feeling or emotion. It is an inner knowledge based on spiritual experiences, and we do not experience Godlikeness unless we observe the law of God. As we observe it we reap its rewards, and these in themselves present a temptation against which we must be on guard. As we prosper through applying ourselves wholeheartedly to our tasks and making use of the wisdom, judgment, faith, and zeal that develop in us when we keep our mind turned toward God, our thoughts and interests tend to become centered on the tangible rewards, the material prosperity and success that we have reaped.

Since our thoughts can have but one focus or permanent place of rest, this focus should be God and things that are in harmony with the thought of God. To allow the mind to rest on material prosperity and its evidences is to fail to understand the true riches, our inner resources that it is our duty and privilege to develop and enjoy.

Egoism is a subtle thing, and we must guard against it with unflagging care if we are to remem-

ber the law of our true nature, namely, that we can neither know nor be anything with certainty except by holding fast to the inner reality of our being. This holding on is in every case an inner, spiritual process, not a matter of intellectual reasoning or scientific research. Intellectual sophistication confirms doubt and makes a person unhappy without bringing him any nearer to the solution of the riddle of life. Indeed, it adds to his mystification in the same measure in which it subtracts from his faith in the supreme Spirit. The person who succumbs to intellectual doubts loses himself in a maze that will end in confusion if, perhaps unconsciously, he assumes that his own sense perceptions, his intellectual powers, his personality are the most highly developed product of the universe. In doing this he overlooks the spiritual foundation of all existence, the interpenetration of all things by the divine, invisible essence of the spiritual realm. He may be unaware of spiritual values and their omnipresent nature. Such unawareness on his part does not disprove that Spirit exists as the final source of all that is.

Strength of body and stoutness of heart come through willing and purposeful keeping of the law of our being. To disregard that law leads to physical weakness or disease as well as to degeneration of character.

Our faculties are all God-given, and it is through their development and exercise that we are able to "make a living" or do any of the other acts that distinguish thinking man from the unthinking animals. "God . . . giveth thee power to get wealth." The practical wisdom and understanding that enable us

to apply ourselves to our work in such a way as to increase our substance, thus turning invisible gifts into visible or tangible assets, is a divine endowment. We catch a vision of our capabilities in our moments of prayer and meditation. We then see that our part of our "covenant" with God is the responsibility to obey the law of our being and express our better self consistently and habitually, not trimming our sails to catch the breeze of the race thought, but living according to our individual conviction of what is right and true.

When we intrust ourselves to the keeping of the Christ, we acknowledge the responsibility of letting the Mind of Christ be in us and expressing it in our words and acts. This Mind keeps us from covetousness, but we also keep ourselves from coveting by maintaining in ourselves the right frame of mind. The relation is an interactive one. When we give it full possession of our life, the Christ Spirit works its work, but not otherwise. The act of giving possession is a conscious act on our part and a necessary antecedent to the increase of our inner wealth of character and capacity.

As we develop awareness of the universal life and of ourselves as a part of it, we keep ourselves from covetousness. "All things whatsoever the Father hath are mine," but I must take possession of mine under law. Violence is ruled out. I cannot possess my inner wealth if I refuse to do my part. Compulsion is ruled out. In Truth we possess only that for which we give an adequate return. In the giving of the full return we make ourselves "rich toward God"; and by living satisfyingly and fully,

we "inherit eternal life." Treasure on earth does not prevent our having treasure in heaven, provided our heart is not set on our earthly treasure and provided that we use the earthly to meet the demands of the heavenly. The use we make of the former determines the measure of our capacity for inheriting the latter.

QUESTIONS

1. What effect has the thought of God, constantly held, on the character and the life?
2. Where do we develop the ability to "make a living"?
3. What is consciousness?
4. How is consciousness of God entered into?

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Lesson 2, July 12, 1959

UNITY SUBJECT—*Free Will.*

INTERNATIONAL SUBJECT—*Decisions Determine Destiny.*—Deut. 30:15, 16; 31:7-13.

15. See, I have set before thee this day life and good, and death and evil;

16. In that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for thou shalt go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8. And Jehovah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bare the ark of the covenant of Jehovah, and unto all the elders of Israel.

10. And Moses commanded them, saying, At the end of *every* seven years, in the set time of the year of release, in the feast of tabernacles,

11. When all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12. Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law;

13. And that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it.

GOLDEN TEXT—*Jehovah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*—Deut. 31:8.

SILENT PRAYER—*My life, present and future, is of my own making through the words of my mouth and the meditations of my heart.*

So long as restrictions on the rights of the individual exist there cannot, in the strictest sense, be freedom of will. This, however, is not always the case. A person may be physically confined in prison, but so long as he is not tortured or drugged he can exercise free will in his thinking. Although he is not free to come and go, he is free to react to his imprisonment in either a constructive way or in a negative way. Freedom exists in the inner man or not at all. If all safeguards of individual freedom

are removed and the individual is at the mercy of arbitrary authority and despotic power, he can still choose to forgive or to be unforgiving.

The admonition contained in Paul's letter to his friend Titus may well be used to point up our lesson today: "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." Such is the ideal state of mind of the follower of the Lamb of God. The lamb is a symbol of gentleness, innocence, harmlessness. But unlike the earthly lamb, the Lamb of God is free to choose the course. The former is born innocent and harmless; whereas, the Christ deliberately chooses to be so.

"Life and good, and death and evil." Which to choose! At first the line is not clearly drawn. Lacking experience, the child does not easily distinguish between the two extremes. What seems good to him may lead not to life but to death, and therefore be evil. He is free to choose within the limits of his understanding. To extend these limits, parents and teachers instruct him in ethics and morals. He learns of God and is taught that what is good is for his good, that what is evil leads to his own undoing. He is thus prepared to cope with life and hold himself in right relations with his fellow men. From the beginning he must play a dual role. He must be a solitary individual, related in his inner life to God only, and he must be a member of the race, related to all other members as a social being.

As individuals responsible to God alone, we

must choose our allegiance. If we choose to have faith in God, we place ourselves on the side of the good and align our life with the universal life. "I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances." As we walk in His ways, we establish ourselves in right relations with our fellow men. As we keep the divine law, we keep "his commandments and his statutes and his ordinances." All these activities are for our good. We keep the law not to glorify God, but "that Jehovah thy God may bless thee in the land whither thou goest in to possess it." Life in the body can be a glorious experience if it is illumined with the light of the Christ Mind. The light of Truth then shines through all the thoughts and intentions of the heart, and a person's life, like an open book, may be seen by others and serve as an example for their own lives.

"I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." "To love Jehovah thy God, to obey his voice, and to cleave unto him" is to choose life. God is life; not an abstract idea of life, but our life as we choose to live by the highest ideal that we know and aspire to make it real.

Spiritual consciousness is the goal of human life, and in it we know God as our indwelling Spirit.

QUESTIONS

1. Must a person be totally free of restraint in order to exercise free will?
2. Where does true freedom exist?
3. What is the ideal state of mind of the follower of

the Christ?
4. What are the limits to freedom of choice?
5. How do we align ourselves with the universal life?
6. Why especially should we keep the divine law?
7. What is the goal of human life?

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Lesson 3, July 19, 1959

UNITY SUBJECT—*Practical Christianity.*

INTERNATIONAL SUBJECT—*Friendliness for Newcomers.*—Ruth 1:19—2:2; 4:13-17.

19. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was move about them, and *the women* said, is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

1. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz.

2. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor. And she said unto her, Go, my daughter.

13. So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son.

14. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel.

15. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.

16. And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

GOLDEN TEXT—*He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment. Love ye therefore the sojourner; for ye were sojourners in the land of Egypt.*—Deut. 10:18, 19.

SILENT PRAYER—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

When we speak of the "race problem" we are giving an erroneous name to a problem that might better be described as one of human relationships. "All the pure races are in little pockets somewhere off in the arctic or lost somewhere in the tropics," says Ruth Benedict, anthropoligist. "Races which have kept by themselves have never been the standard-bearers of civilization. All the races that have built civilization have been mixed, so that America is only a mammoth demonstration of experiments which have been going on since the beginning of the world." Scientists tell us that all mankind has sprung from three basic stocks, Caucasians, Negroes, and Mongols. All share alike the four types of blood. All share the basic intelligence. Whether

they are cruel or kind, selfish or generous, meek or aggressive, cultured or uncultured, is a matter of environment, opportunity, and training.

What we call the "race problem" is a problem of human association; a problem of getting along with population groups of differing backgrounds, environment, training, opportunity. It is a problem of our own making and depends on united effort for its solution.

Demanding of others that they accept us socially does not work very well. Anyone who tries to push himself by force into some social group is likely to meet with a very cool reception, no matter what logically his rights may be. What we are will speak louder than what we say, although what we say may well be said too loudly or otherwise offensively! We can only make of ourselves the kind of persons that others will find agreeable, or helpful, and "let nature take its course."

The soul is the transcendent element of our being. On its wings we make excursions into the realm of the unseen and find there sustenance for everyday living. Faith is inseparable from the soul, which is the repository of love. Faith, love, and wisdom are the divine trinity of human faculties.

Whoever develops the love of the soul for the high, the good, and the true acts above and beyond the call of duty. To do one's full duty under circumstances of strain and stress calls for high resolve and perfect courage. To go beyond the call of duty demands love. We love because our soul has been touched by a spark from the living fire of devotion to the ideal. Whatever we love we idealize without

effort, naturally and inevitably.

To love is to give. "God so loved the world, that he gave." We also give ourselves to the object of our love. Our thought cannot long be withdrawn from it, for it fills our consciousness. We so identify ourselves with what we love that it becomes ourselves. In our lesson for today, we find Ruth had made herself one with her husband and her husband's mother. She would not be separated from Naomi except by death. This devotion was not a forced attitude. It was spontaneous, irresistible. Love will always have its way because its way is that of service and selflessness.

The story of Ruth and Naomi, beautiful and appealing as it is, would have little point beyond that of setting a good example for the youth of today, were it not for the fact that it is a type of the divine love of the Oversoul. "The love of God and the fellowship of the Holy Spirit" is no empty phrase. It is a statement of the relations subsisting among the persons who have become conscious of divine love and of their relations to the divine love of the Oversoul because of that consciousness. "We love, because he first loved us." We become conscious of our better nature and give it free rein, knowing that we have received from a source higher than ourselves the impetus of the love that we feel for others.

When the stronger, more mature soul quality is joined to love for God, our development is rapid. The two may be said to represent the conscious and the subconscious forces of love. The connection between them is close. The unifying of the two sides of consciousness results in complete harmony and

peace for the individual. When the subconscious feelings or emotions are suppressed instead of being allowed to issue in conscious expression, discord and mental aberration often follow, and dissatisfaction and unhappiness manifest themselves. Subconscious feeling should issue in conscious feeling and action. "Thy people shall be my people."

QUESTIONS

1. Is loving closely connected with giving? Explain.
2. What is the way of love?
3. What represents the conscious and the subconscious sides of love?
4. Should these two become one if ideal conduct is to follow ideal thought?

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Lesson 4, July 26, 1959

UNITY SUBJECT—*The Influence of Love over the Will.*

INTERNATIONAL SUBJECT—*Courage in Crisis.* —Esther 4:1-3, 10-16, 9:20-22.

1. Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2. And he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth.

3. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, *saying*

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man

or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

20. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21. To enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22. As the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

GOLDEN TEXT—*Who knoweth whether thou art not come to the kingdom for such a time as this?* —Esther 4:14.

SILENT PRAYER—*In love there is no fear and no willfulness.*

The human will, which is represented in this lesson by King Ahasuerus or Xerxes, is prone to exercise arbitrary control over the other faculties. The King of Persia was a despot who could slay his subjects at his pleasure and who was accountable to no man.

However, one faculty is capable of influencing the will and controlling it. This is the faculty of love, which is represented by Esther. For the most part love exerts its influence quietly, for spiritual love is humble. Esther did not presume to enter the King's presence unsummoned except after fasting three days and having all the Jews in Shushan fast at the same time. Prayer elevates the mind to the plane where selfish considerations are lost to sight. In the beginning Esther was fearful of what might happen to her if she intruded on the King. The words "If I perish, I perish" expressed desperation as well as courage. At the end of two days of fasting courage came, and she acted on it. We are not told that Esther prayed during her fast, but it may be taken for granted that she prayed earnestly for the success of her understanding. With her thoughts directed toward the King, she mentally saw him extending to her the golden scepter. The golden scepter represents reason. The will is capable of reasoning when it is influenced by love.

Love has the power of seeing its desires fulfilled. What Esther foresaw in her prayers happened when she entered the King's presence. He held out to her the golden scepter. Her preparation had been thorough. "All the Jews" in Shushan and all her "maidens" had united with her in fasting

and prayer, thus creating a favoring atmosphere.

The thought of a mission is sufficient incentive to nerve the average person to undertake a difficult task. When Queen Esther was asked by Mordecai, "Who knoweth whether thou art not come to the kingdom for such a time as this?" she no longer demurred. She accepted the responsibility of getting the unjust decree revoked in time to save her countrymen from death.

Under the despotism of the will we make laws for ourselves that are unwise as well as destructive of our higher ideals. The edict to destroy the Jews, which King Ahasuerus had sent out at the instigation of Haman, represents one of those foolish and unreasoning laws that we lay down when we are influenced by sense consciousness.

Before we can use love to soften the imperious will we must deny all selfish desires out of it, and become willing for the divine will to have its way in us. The will divides its dominion with love when it is approached in the right spirit. We must acquire the highest degree of understanding of which we are capable. We must understand the law if we are to unify love and the will under it. There is no separation whatever in Truth, for in its consciousness we are all one.

Through the exercise of spiritual love we come into a consciousness of peace and safety, and we know joy and gladness. These we express in whatever way is best suited to our feeling. Gratitude appropriately finds expression in praise and thanksgiving, but it can also find vent in giving, "sending portions one to another," in conformity with our Christmas

custom. To commemorate a day as a group or community is well, since we are to love our neighbor as ourselves, but it is not enough. Individual commemoration also is needed to make the observance complete, and this is best found in meditation, prayer, and an expression of deep thankfulness to God. In this way the original meaning and significance of the event that the holiday or day of fasting celebrates is retained and materiality does not take over.

QUESTIONS

1. In this lesson what represent the faculties of love and will?
2. What does prayer accomplish?
3. When does the will express reason?
4. Does the conviction of a mission in life make difficult tasks easier?

He Knows

Della Adams Leitner

"Your heavenly Father knoweth that ye have need
Of all these things." These words have brought to me
A peace of mind when fear of want assailed
And overcome my insecurity.

He knoweth. Never doubting, I can face
Each day with courage, resting in His care;
I do not need to plead or to inform
Him of my lack; my faith and trust are prayer.

No needed blessing will His love deny,
In praise and thanks I realize supply.

Silent UNITY

I am the illumined child of God and I follow His will and His way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MAY GOD BLESS your work and your wonderful daily messages over our local radio station.

I would like to request your help for a friend who is standing at the nadir, the seemingly darkest point of his existence, just as I once stood when I let God out of my life.

You see, I lost the respect of my employers, the respect and love of my family, and the inevitable happened. I became a hopeless alcoholic, one that even the A.A.'s had given up. But somewhere in my torpidity and the vast vortex of just existing, I knew there was an answer. The answer was both simple and extremely complex: through prayer—you might say my last straw—I found the answer.

I had always been interested in Unity; however, I wasn't practicing it. It was just something good to listen to, a nice way of life as it were. Yet when engulfed in the bottomless pit in which I found myself, there came to mind a once-forgotten theme in one of your messages, "Thy will be done." Today I have a serenity and peace of mind that is beyond description.

It is not really my desire to become a teacher of truth, for I have many milestones ahead of me. I want only to stand in the light of Truth so that I may become an example and in some way impart this Truth to others in their moments of darkness.

It was just this past week that I learned of your "Silence" department. Perhaps you will find room there for my friend's problem, so that he may find a spiritual awareness to his existence.

There is really little else to say except, "God bless all of you and your great works."—*W.B., California.*

SEVERAL WEEKS AGO I called you by telephone to ask you to pray with me for my brother, who had been badly burned on the face and hands by an explosion.

The doctors thought there would have to be skin grafting, but I am happy to tell you that he is home from the hospital. His face and hands are perfectly healed, not even a scar. Isn't it wonderful what God has done? We are all so happy! A sincere thank you, and God bless you in your wonderful work. Please accept the inclosed love offering.—*Mrs. C.K.D., Pennsylvania.*

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He Shall Have Abundance

AT THE TIME of commencing the prosperity bank drill I was looking for another position, and I am pleased to say that within a short time I obtained one with a twenty-five per cent increase over my former position.

The prosperity bank was a great assistance to me

in creating confidence and a right attitude, and I would like to take this opportunity of thanking you for your prayers.—*R.H. O'H., Canada.*

INCLOSED FIND $5 THAT I saved in my prosperity bank. The bank drill has become a daily habit with me now. I can't seem to start the day without it and my *Daily Word*. Somehow, I feel much happier and I have no fear, for my constant thought is, "Father, I'm trusting." Everything seems to be working out fine.—*Mrs. J.P., California.*

Father, I Thank Thee

SIX WEEKS HAVE PASSED since my daughter wrote her state board examination. To her and her family the anxious days are over, for she has just received word that she can practice as a registered professional nurse.

This has been her goal ever since she chose the nursing profession. I have written you many times, and I know your prayers have helped her through her training.

From reports I have heard, she was liked by the hospital patients and also the doctors. She tries to please people, and she does all she can for them. She is an only child and I know the Lord is with her, guiding her.—*Mrs. E.V.H., Illinois.*

IT IS COMFORTING to know that you are an endless medium for blessings to flow through, and that divine supply of all we need is exhaustless.

I asked your prayers for my daughter, and a spirit of love was created within her. I was concerned for

the health of my grandchild, and now she has improved in every way, surprisingly wise and lovely.

My eyes, owing to a fall, had double vision, and that has been corrected—an unusual recovery, the doctor said. Now I feel there shall come a day when I can dispense with glasses.

Strength and wisdom I need now for the work that lies ahead. This I know shall be forthcoming.

You have held my hand and shown the way when fears threatened. I have learned to say, "Thank You God," at every turn of the day.

My gratitude goes to you with this love offering. —*Mrs. E.C.S., New York.*

I FIND YOUR PUBLICATIONS most inspirational. Too often I find myself bound by the monotonous daily routine and in need of something to change my outlook on life. Any Unity publication does this. Bless you for your help.—*D.W., Alabama.*

He spake; and straightway the celestial choir
In hymns of joy, unknown before, conspire:
The praises of redeeming love they sang,
And heaven's whole orb with alleluias rang:
God's highest glory was their anthem still,
Peace upon earth, and unto men good will.

To Bethlehem straight the enlightened shepherds ran,
To see the wonder God had wrought for man,
And found, with Joseph and the blessed maid,
Her son, the Saviour, in a manger laid;
Then to their flocks, still praising God, return,
And their glad hearts with holy rapture burn.

—JOHN BYROM

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The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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Mobile—Marian Baker, 1156 Springhill

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Beverly Hills—Ruth Rae, 200 S Canon
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NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Bushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Huntington—Adele Woodruff, 559 Woodbury rd
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Unity 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—Howard Bradford, 110 Onondaga
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Joe Jones, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

SOUTH CAROLINA

Charleston—Lucy Stringer, 93½ Broad

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, I E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 1 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 1 ave
Windsor—Unity, 595 Victoria
Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durha

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkne Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Braz *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

NITY BOOKS of Note

N HAPPINESS

ew Ways to Solve Old Problems—Hardly any prob-
m that we may have is entirely new. It is heartening
know that others have solved, through Truth, prob-
ms similar to ours. Here Lowell Fillmore discusses
any perplexing situations and gives the Truth solu-
on to each. He shows us how to free ourselves from
e past, overcome fear, and handle other problems.

he Sunlit Way—Most of us have sought a way of life
at would lead us out of the shadows of negation into
eater light and understanding, but we need explicit
rections for finding this sunlit atmosphere. Ernest C.
Vilson gives these directions and reveals what life can
: as he leads us along the sunlit way of Truth.

hings to Be Remembered—Every chapter of this book
packed with Lowell Fillmore's practical advice on
ealing with the problems everyone meets in daily liv-
g. Among his subjects are "The Power of Unspoken
Vords," "Avoiding Tomorrow's Jolt's," and "Your
ivine Menu." These articles were written, as the fore-
ord tells us, not to present new teachings but to remind
s of the Christian principles we already know and to
elp us solve our problems with these principles.

(Each of these books is priced at $2 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	$2
	Be!	2
	Doctor Houston Speaking	2
	Favorite Unity Radio Talks	2
	God a Present Help	2
	God Is the Answer *Dutch, English,* each	2
	Great Physician, The *English, Spanish,* each	2
	How I Used Truth *German, English, Greek. Swedish,* each	2
	How to Let God Help You *English, Greek, Spanish,* each	2
	Lessons in Truth *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2
	More Wonderful You, A	2
	Myrtle Fillmore's Healing Letters	2
	New Ways to Solve Old Problems	2
	Peace Begins at Home	2.
	Practical Christianity for You	2.
	Prove Me Now	2.
	Special Methods for Attaining Spiritual Mastery	2.
	Story of Unity, The	2.
	Things to Be Remembered	2.
	Unity Vegetarian Cookbook	2.
	Unity's Seventy Years of Faith and Works	5.
	Whatsoever Ye Shall Ask	2.
	You and Your Child *French, English,* each	2.
For Healing	Christian Healing *German, English,* each	2.
	Divine Remedies	2.
	Jesus Christ Heals	2.
	Truth Ideas of an M.D. *Italian, German, English,* each	2.
	You Can Be Healed *Swedish, English,* each	2.
For Prosperity	Both Riches and Honor *French, English,* each	2.
	Prayer in the Market Place	2.
	Prosperity	2.
	Prosperity's Ten Commandments	2.
	Working with God	2.
For Inspiration	Best-Loved Unity Poems	2.
	Be of Good Courage	2.
	God Never Fails	2.
	Household of Faith, The	5.
	Lovingly in the Hands of the Father	2.
	Mightier than Circumstance	2.
	Prayer Changes Things	2.
	Sunlit Way, The	2.
For Devotion	Effectual Prayer	2.
	Holy Bible, American Standard Version	7.
	Keep a True Lent	2.
For Advanced Study	Atom-Smashing Power of Mind	2.
	Christ Enthroned in Man	2.
	Have We Lived Before?	2.
	Know Thyself	2.
	Let There Be Light	3.
	Metaphysical Bible Dictionary	5.
	Mysteries of Genesis	3.
	Mysteries of John	2.
	Selected Studies	2.
	Talks on Truth	2.
	Teach Us to Pray *French, English,* each	2.
	Twelve Powers of Man, The	2.
	What Are You?	2.
	Your Hope of Glory	3.
For Children	Adventures of the Seven Spartans	2.
	Barky's New Home	2.
	Barky and His Friends	2.
	Jet's Adventures	2.
	Jet and the New Country	2.
	Jet's Choice	2.
	Story of Jesus, The	2.

NEWS from UNITY

Third Term Begins This Month

July 27 is the opening date of the third term of the Unity Training School, which will continue through August 31. Although it may be too late for you to make arrangements to attend this term, the fourth term begins August 31 and lasts through September 25.

If you do not have a month to spend at Unity Village, there are several one-week retreats to be held during the remainder of this year that may be of interest to you:

Men of Unity Retreat, October 4 to 9; Fall Retreat, October 10 to 17; Harvest Retreat, October 24 to 31; Thanksgiving Retreat, November 22 to 27; and Christmas Retreat, December 20 to 26.

For additional information write to Unity Training School at Lee's Summit, Missouri.

"What Can You Do about Jealousy?"

Young people in their teens often are troubled with jealousy as they meet new friends and begin a closer association with the opposite sex. Jealousy can be conquered, and the article "What Can You Do about Jealousy?" by Faith Raeder, in the July issue of *Progress,* will help them do so.

"Jealousy is often mistaken for an expression of love," the author tells us. "True love, however, has confidence in the other person and sets him free; jealousy attempts to compel him to act in the manner that we set forth."

Each month *Progress,* Unity's magazine for young people, offers up-to-date action stories and interesting

articles that help them grow up into healthy, well-balanced adults. *Progress* is $2 a year.

Features Article by Former Editor

Many Unity friends have enjoyed the challenging articles of Clinton E. Bernard, a former editor of *Good Business* magazine. And if you are unfamiliar with his writings, the July issue offers you an excellent opportunity to become acquainted with them through his new article.

"The Therapy of Helpfulness" is the title of this article, and in it Mr. Bernard gives true experiences that show how we can pull ourselves out of any negative experience. The secret of successful living is to develop our Christ powers by using them for others.

Also in the July issue of *Good Business* is the true story of a courageous and truly spiritual-minded man—actor Lew Ayres. You will be interested in knowing how he conquered problems in his life and what he is doing for the cause of faith today. Written by Duane Valentry, this article is entitled "The Daring Mr. Ayres." There are also many more outstanding articles and features in the July issue. *Good Business* will come to you every month for a year for $2.

Coming Next Month in UNITY

Have you ever been in a situation where your best efforts seemed unable to solve a problem and you apparently had no other move to make?

"If negative conditions have multiplied to a degree that makes everything seem hopeless, despite our very best material efforts," Charles H. Mattern tells us, "we may feel that the only course open to us is to resign ourselves to the adversity and bear it submissively.

"If such is the case," he assures, "we need not despair one moment longer. Instead of conceding defeat, we have one more move."

In his inspiring article "One More Move," which will appear in the August issue of UNITY magazine, Mr. Mattern describes this move and gives instructions for us to take it. He also relates a number of instances, both from the Bible and from present-day life, where others have made the move and brought about remarkable victories when apparently there was no way.

Be sure to look for this in-

piring article next month
nd to share it with friends
ho may need its help.

ree Booklet of Healings Through Prayer

Healing through faith and rayer has always been a very nportant part of Unity's inistry. Myrtle Fillmore's wn healing led her and her usband Charles to begin neir work.

Many persons have been ealed in this way, with ilent Unity's help, and it s always inspiring to read, n their own words, the ac- ounts of these healings.

In 1941 the free booklet *Health Is Catching* was in- oduced to bring these ac- ounts to persons in need of ealth. The booklet has been evised from time to time to nclude the newest testi- nonials, and the current edi- ion is Volume VI. This ooklet includes more than wenty inspiring true ac- ounts, which tell of healings rom alcoholism, appendi- itis, cancer, deafness, epi- epsy, heart difficulty, paral- sis, tuberculosis, ulcers, and ther deficiencies. This book- et also includes Myrtle Fill- nore's article "There Is No ncurable Disease."

If you would like a free opy of the booklet *Health Is Catching* for yourself or for a friend, simply request it from Unity School at Lee's Summit, Missouri.

Vacation Features for Children

Now that school is out, boys and girls will have many added hours for play. For those times when they are looking for something to do, the July *Wee Wisdom* offers many hours of constructive entertainment that will help their minds grow and develop in the right direction. This issue gives complete directions for making a roomy Hobby Carrying Case, a Gold Fish that really blows bubbles, a Popsickle Stick Raft, and a menagerie of Clothespin Animals.

Also in July are such fast-moving stories as "Learning to Swim," by Emily Gail Hunter; "Sky Bird," by Naomi Horton; "Danny's Birthday Gift," by Julia Collier; "The Discontented Fairy," by June Jarvis; "Fourth of July Picnic," the Spartan story by Lawrent Lee; and the final chapter of "Brush Fire," by Bonita Fouste.

A subscription for *Wee Wisdom* makes an excellent gift for a boy or girl for any occasion, and the July issue is an excellent one with

which to begin. For $2, *Wee Wisdom* will come every month for a year.

"The Gift I Prize Most"

"I was eighty-three years old on April 20," writes a friend in Missouri, "and my family gave a party for me. There were fifteen of us there (four members could not be present). The gift I prize most is a book, *The Unity Treasure Chest.* Unity is a wonderful help to me and all of my family."

And another from Illinois writes, "This book is surely changing my thinking about God. I never thought of God as loving us so much; rather, I feared His wrath, and the unpleasant things that happened to me were to teach me a lesson and to be endured silently. To know there is someone as powerful as God on my side is freeing my mind of all the old doubts, fears, and superstitions. I can feel inside me my love for God and the blessings I have."

The Unity Treasure Chest has inspired and helped many persons since it was published in 1956. Containing 363 pages of help and inspiration, this de luxe book is $4.95 a copy.

The Miracle of God's Touch

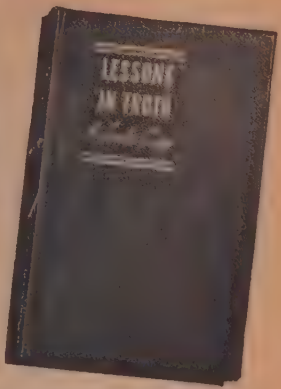
Not too many years ago most homes had a parlor which was kept closed except for special occasions. The family lived in the sitting room ordinarily, and felt at home and at peace there.

In his inspiring article "God's Touch," which appears in the July 26 issue of *Weekly Unity,* William A. Clough draws a comparison between these old homes and the mental home in which we live.

"It makes no difference where you may be living now," he tells us, "in kitchen, parlor, cellar, even down in the deepest pit of despair, God can change your place into a sitting room of radiance and happiness and usefulness. The miracle of God's touch will totally change your life for the better."

You will enjoy reading this unusual article, as well as the other outstanding material that *Weekly Unity* regularly presents. *Weekly Unity* will bring you the good news of Truth in action each week for a year for $2. Be sure to ask that subscription you order begin with July 26 to include this special article.

YOU CAN STUDY TRUTH AT HOME



Do you know that Unity offers a systematic training course in Truth and that you can prepare the lessons at your leisure in your own home?

One student of the Unity Correspondence School writes: "Never could I have dreamed of the beauty, insight, strength, and joy that this course of study is giving me. Thank you, dear friends, for your understanding, patience, and love. *Lessons in Truth* has been the most wonderful experience of my life and has taught me joyously to expect even more joy to come. Bless you all. I eagerly await the first lesson in *How I Used Truth.*"

The Unity Correspondence School course of study includes the basic Unity textbooks, and a new course on the Old Testament was recently added. This course was prepared by Elizabeth Sand Turner, author of the books *Let There Be Light* and *Your Hope of Glory;* and its twenty-four lessons cover both history and interpretation.

Many outstanding Unity leaders, teachers, and writers started their Truth study with the Unity Correspondence School Course, and they recommend it to you. For complete information, write to the Correspondence School Department at:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

BE A STAY-AT-HOME MISSIONARY

Have you ever wished you could carry the help of Truth to persons in other lands? You can do this, through Unity's Silent-70 work, and you need not stir from your own fireside.

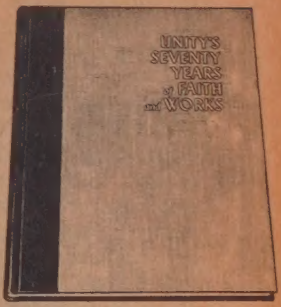
Silent-70 sends free Unity literature to hospitals, homes for the aged, orphanages, leper colonies, military bases, prisons, and other institutions throughout the world. This letter from India is one of the many thousands that come to Unity in appreciation of the Silent-70 work:

"We are receiving Silent-70 department literature from you for free distribution and it is being distributed judiciously as we have a spiritual healing center here. People come here from all parts of India and they are highly benefitted by it. *Daily Word* is read in our evening prayer gathering every day, and some of the articles from *Weekly Unity* are translated into Hindi and are published in our monthly magazine, which is widely circulated. We are greatly indebted to you for your noble and splendid work. God bless you and your spiritual work to serve the suffering humanity."

The Silent-70 work is truly a labor of love, for it is supported entirely by the love offerings of Unity friends who wish to help others in this way. If you would like to have a part in this work, address your offering to Silent-70 at:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

NEW UNITY BOOK
Finds Unprecedented Popularity



If you have not read the special new book *Unity's Seventy Years of Faith and Works*, you are missing a truly unique and rewarding experience. Never before has the scope of Unity's service been told in such detail, in both word and picture.

These stirring articles are printed in large, easy-to-read type and include Myrtle Fillmore's own account of her healing. From Charles Fillmore you will learn how Unity demonstrated prosperity, not through soliciting funds but by asking God's guidance. Lowell Fillmore tells how his mother and father began their work and dedicated their lives to it.

Here you will read the most popular and helpful articles of Gardner Hunting, Frank B. Whitney, Dana Gatlin, James Dillet Freeman, and others. Also included are many recent articles not available in any other book and which have received great reader response when they appeared in Unity magazines. There is a complete survey of Unity's work today, with separate articles on its many services. There are fascinating historical facts about Unity and dozens of pictures, both black and white and full color, from its early days and today.

A de luxe volume in every way, *Unity's Seventy Years of Faith and Works* is approximately 8½ by 11 inches in size, handsomely printed and bound. Boxed, it is $5 a copy, from your local Unity center or direct from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

LEARN TO SOLVE MONEY PROBLEMS

In order to solve financial problems in life, we must learn to rise above them in our thoughts to the light of success and plenty. How can we do this? Through prayer and faith.

The Prosperity Bank plan can help you rise above money problems and point the way to your good. To follow this plan, you deposit a coin a day in the Bank and bless it with the prayer that you receive. You seek to look to God only for your supply and to think only prosperous thoughts. Silent Unity prays with you for success as you follow the drill. The money saved may be used to pay for UNITY subscriptions you order for friends on the coupon below. The subscriptions begin at once, but you have seven weeks to pay for them. Send for your Bank today and see how it will help you.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $6 cost ($2 each subscription).

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-7-59

DAILY WORD'S
35th Year of Help

The first issue of *Daily Word* magazine came out in July 1924—thirty-five years ago this month. At that time many Unity friends felt the need of a daily guide for living, and *Daily Word* has proved to be just that.

Today, more than two million persons read *Daily Word* each day in English, Spanish, French, German, Portuguese, Swedish, and Finnish, as well as Braille.

The foreword of that original edition stated: "Let each reader consider that this magazine and its message are dedicated to him." Each issue of *Daily Word* is still dedicated to its readers, and many of them write that a certain day's message seems to have been written just for them.

Daily Word can help anyone to increase his faith and understanding and to cultivate the rewarding habit of daily prayer. The July issue is an excellent one with which to begin, for it offers the inspiring article "Commemorating You," by James Dillet Freeman, in addition to poems, a prayer, meditation, and Bible verse for each day, plus a lovely cover picture in full color of the Unity Rose Garden.

Ordering a year's subscription (priced at $2) for yourself or a friend can well be rewarding.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Answer

Marie Daerr

Who knows the mystery of wind?
Whence comes its voice, and where it goes,
Over what mountains it must pass,
What sighing trees, what drifting snows?

Who knows how this tight bud unfolds
To make a fragile, fragrant bloom,
Or how a sunbeam finds its way
Into a darkened, cheerless room?

Who knows how birds were taught to sing,
So that each liquid melody
Blends with another voice to make
A lovely summer symphony?

All earth abounds in miracles
We cannot hope to understand.
It is enough to know that each
Is fashioned by our Father's hand!